

double-space

Mr. Nyland - So now, dramatically this is our last evening. Group III will continue - I do not know if it will be on Wednesday evening or whatever, the decision will be most convenient to those who will have to take responsibility for it. There will be seven people - maybe you won't know them - it doesn't matter because for themselves, they will be among you in the audience. It is not like a panel where they sit in front, but they have a very special attitude to take and a responsibility for helping to maintain the level of the group at a certain place. And the level of a group like this is that whatever is discussed, whatever the questions are, has to come from a very definite place in yourself. A group like this is not a particular opportunity to argue. You can bring whatever you think is important, mostly with the background of what you consider important in your life. It need not be necessarily based on any perspective regarding Objectivity, but of course when you are interested in that, that should be discussed and you should at least have satisfactory answers from those who will take the 'leadership' you might call it - I would not simply classify them as teachers, because teacher requires and has to have something a little different; but as far as leading a group is concerned, it will depend on the seven people to help maintain it and among themselves they will have to know who is where and to what extent they can support each other. I hope that when there are questions, that even if there are more than one answer, that one feels he ought to add a little bit, and that someone else is not as yet satisfied because he happens to have a good formulation - all of that naturally is quite permissible - but there should not be any disagreement among them because that would cause confusion among the rest who want to hear just what is what and no particular way of trying to sift it out for themselves what they have to take. So I hope the answers will remain quite simple and have reference, of course, to whatever you may ask, and to the extent that they are able, to make you feel that that what you ask is understood by them. And they will try to link up from where you are and then perhaps give a certain perspective or background to whatever they want to incorporate in their answer. It is a very difficult task, because in the first place, with a variety of people coming from different forms of life, you might say, or different background, you all have your own little bit of interpretation about what you think and what is worthwhile. Sometimes you may not be clear about it yourself, that you cannot formulate it, and it is up to the person who is preparing himself to answer. He will try, in the first place, to find out what you mean and then find the proper words to continue, you might say, in this form of an answer and perhaps building it up and giving it more of a background or at least something that will give you, I hope, a little more of a deeper insight in what actually your question refers to.

But in the first place, what is needed for that kind of an answer is that one establishes a relationship of confidence, and this, when you come and you ask questions, you have to make sure

Must Remain in  
Transcription Room

that you encourage, that is that you are willing to listen, even if at first you may not understand what the other person means; and it may be due because you yourself may not know what you really want and it is also possible that the other doesn't understand your particular language or doesn't even understand the thoughts which produce that kind of a language; so - how will I say - you have to be very kind about it; but the quintessence of the whole meeting is that you come here with questions you would like answered, and therefore, there has to be this interrogative attitude on your part and no desire to want to show off or to tell others what you know, because this is not in that sense your meeting: The accent of this meeting is based on the room in which it is held and this room is headquarters for a certain group of people who are interested in the ideas of Gurdjieff. And when you do come it is with a tacit understanding that you want to know a little bit about what is really meant by 'Work on one's Self' or at least that you have an open mind regarding any kind of an answer that might be given to you in full confidence on their part, and surely with the intention of trying to help you. If you have that attitude, that you come here to receive something, then it is right. - If you don't come here with that kind of attitude and perhaps that you only come out of a little curiosity, you are running a risk that your attitude is not really correct. - And that when you do come you come almost I would say meekly, wanting to find out something that you at the present time don't know, and you go to this room hoping to find someone who could help you. That determines of course in the first place, the kind of a question you would want to ask. And it has to have meaning for you so it is not just superficiality or giving in to just wanting to say something in order to be heard - it has to come from a place in you which you might consider a little bit deeper than the surface, and if that is really your attitude, then I'm quite certain you will receive something that at least you can use, even if you may not completely understand it in the beginning. Because what they talk about, and what we talk about in general, is not something that comes very naturally to anyone, and that whenever you become interested in these ideas of Gurdjieff's and one talks about Objectivity, and one talks about 'Little I', one talks about the possibility of Development for a certain means by which one could reach a state of Consciousness or really a Development of one's Conscience which becomes the central point in one's life, or should become ultimately. Again this has to do with the level where many times you don't live and I call it unnatural because that what you want to acquire has to do with the possibility of evolving, and you might say getting away from that where your ordinary life at this present time rests, which is of course in an ordinary way simply saying subjective interpretation and manifestation of yourself as you have to adapt yourself to ordinary conditions as you have to live with. But besides that, there has to be something in you that is of interest. You call it your inner life sometimes, your spiritual possibility of development sometimes, religiously, something that you wish to acquire, to become in the real sense of the word, a religious better man. So you see, it has to have that kind of 'Caslare'. If it isn't there, then you, if you wish to come, you look for something else. If you listen or want to find out what is really

meant and you expect some kind of a lecture which you simply hear in your mind and then later go home and say 'that was interesting...' and then forget about it, that is not the idea of these groups. It is quite obvious the idea has to be something that has to have substance and that when you want to come you try to look for that substance which you want to eat. And if it is not digestable or if it is not sufficiently palatable, then maybe you have some trouble finding your own plate. A lot of that will gradually, I think, straighten out. But you must be quite sure in the beginning that this is the principle of these kind of meetings. If for some reason or another there are gradually certain people who are interested in detail of really knowing what is Work and would like to continue on that or that your interest has been sufficiently whetted so that at a certain time you say "Now, what will I do with it... What is this kind of a knowledge and what is it going to give me - and to what extent can I profit by it..." And of course you should go a little further and try to find out where there are groups that you might attend in order to discover for yourself how to Work, and what to do about you Self, and to what extent you can believe that there is a possibility that it might give you in your life a little bit more of a substance and actually could become a guide for you.

Now, what will we do this last evening? We have talked now three times and there is a certain sequence in the way we have talked. The first meeting was just a little introduction, a little skirmishing around; different questions from different sides elucidated a little bit here and there. And the second one was definitely planned with the idea that you may as well, once and for all, know what is the meaning of Gurdjieff so that if you are afraid of it or have no interest, then in the third time you need not come back. You came back in the third time, so as a result of that third meeting you are here now for the fourth and the last. I'm sorry I won't be able to be here longer. I would like it very much but unfortunately have to go back to the coast - to the west - to the east coast. So someday, someday in the future, I will be back again I hope. I hope by that time this what we call third group will have continued and will actually have flourished. For that, or since this is the last time that I face you and maybe that you might have some question of a certain kind, maybe we should devote this time to answering it.

Question - I was just wondering if tapes will be heard here from New York?

Mr. Nyland - It's not - this group you mean? It's not the place to have tapes. It doesn't belong to this kind of a group. This group is still very much on the surface and I don't want any particular tape except perhaps for Group III in New York - it is our lunch group - and I fall so easily into the trap of assuming people want to know about Gurdjieff and it becomes a little bit too much. Ron will have to decide what we should do about that, if some times it may be useful to have a tape and listen to it. It may be, but in general I don't think it is right.

Question -

How would I - how should I want to work out of a seemingly immobile depression, constantly find myself in the midst of and I don't know what to do, and surprised, so that I'm not so sure I want to become alive?

Mr. Nyland

You mean these are conditions of life that depress you? Or is it something that happens in your own mind?

Question -

It happens in my own mind, I think...

Mr. Nyland

Have they validity? Or are they hallucinations?

Question

Uh, I think they are now hallucinations and get much imagination.

Mr. Nyland

It's a remanent, isn't it?

Question

Yeah.

Mr. Nyland

If it's a hallucinations and you don't feed it, it will go away by itself. If you want to hang on to it, then you ascribe a certain reality to it and out of that hallucination after a little while, it will become reality for you. If you don't want it, then don't pay attention to it. It will die of its own accord. If they are based on actual experiences, if you think you recall, or for some reason or other you have associations with and that at a certain time that it does happen that at that moment there is an experience as if it is reality for you, even if it is hallucination in its origin, it may then become a 'dieux fixe' and and it settles in your mind as something that quite definitely is there and you have to consider. So the question then is if it is a mental particularity, you have to settle it with a mental means if you can. That is, you give it whatever the value is, and you consider the legality and truthfulness of that kind of a reality so that it has reason of existence or not. I think mentally one can consider the different questions, if they are mental.

If they are emotional it is very difficult to talk about it and one has to live through it sometimes by trying to become occupied in something else and that the emotional energy simply dies down on its own accord. If that way you don't feed it, it will also disappear... But if it is something that is quite deep - and usually when it is an hallucination it is on the surface - but when it is deep or it is caused by some kind of a God or some kind of consideration of one's Self in the state in which one is or many times based on criticism of one's Self... you have to start to think about what may have caused that kind of emotional state... And it may be difficult to trace it. But I think if one really

goes back far enough in one's life one can find more or less the different factors that influenced a certain feeling state that at the present time you now experience.

Maybe it is true that that would be a logical result and you're perfectly now entitled to have that kind of feeling. In that case I would simply consider it as something I now feel and experience this and there is a perfectly good reason why it should be there. It takes already the wind out of the sail, because usually if you start to question it you will continue to think about it as much as you can and you will find the pro's and con's for it. You if you admit it has to be there because it is a logical reason and there was such and such a thing that happened to be an experience which caused it, you look at it quite differently... because you're not critical then... If you understand that something has to exist and let's say it in other words, if you know that what is a feeling is a result of one's mechanicality and that what I have felt before or the experiences I have had, the way I happen to live or the influences to which I was subject, or so and so told me this or that and I know logically I as a reacting person have to think or to feel in that way and I couldn't think different. You see, it is to some extent an explanation and when ever that kind of clarity comes in, I have no further arguments... So I don't have to keep on repeating it and looking at it from different angles, and trying to find a hole in it. There is no more hold because I know it. You see I take away the argument, But partly this is due to a certain clarity in one's logical formulations, and many times when it is a feeling it is very difficult to define.

If you come actually to that kind of an impasse, that you really cannot get around it and there is still a feeling persists, the only way to do it is to get busy and convey it with your physical body. That is, you use the energy which now goes in the direction of your feeling and continues to feed the feeling. That part of that energy you try to engage in a physical activity. Any kind will do as long as the body is active. And then in that particular kind of a process, since it is to some extent a medicine, you have to do a little bit more than just become active. In the first place you must consider the necessity that you do it like a medicine, so you want to do it; in the second place you have to have with your mind also an association in that what you are doing so that the two belong together; in the third place, that is a different task - you take your feeling and also make it join in that what the mind agrees with and what the body is doing. But you see the solution then, is that what is now energy going into the state of fear and causes worry is now divided, and part of it goes to this possibility of becoming unified in that what I am active in. My head is interested and so is part of my feelings and as a result there are two things then in me. One is that what is now this so-called unity of the beginning of something that is most complete in myself and the other is the continuation of the worried state of my feelings. And those two you might say are confronting each other and usually that what has the greatest force will win out.

After a little while you become interested in what you are doing. Your head is there, part of your feelings are there

and the rest of the feeling state gradually disappears...  
You understand? Good.....

You know these machines are running, and the light is running... All of that cost money ... If you come here for questions you should not hesitate. It is as if always you expect someone else to do it for you, and therefore when there is silence you hope I will break it... and honestly I don't want to. I can sit here forever and ever without saying a word, because the accent is on you if you have questions. If there are no questions then I'm in a little bit of a quandary, should I continue to talk of not ... and if there are no questions I will assure you I will leave ... Yah?

Question

I have a question about sin. I'm not really sure how I think about it, but it has to do with - a definition that I don't completely remember, in reading I've done before in Ouspensky and Gurdjieff and that at times, in relation to this definition I feel that I, that I have sinned and yet I'm not really sure because I'm not first of all sure how do I articulate the particular question I have and does it have anything to do with this definition. I'm wondering if there is anyway you can clarify exactly, in terms of the teaching what sin is...

Mr. Nyland

Who else has interest in the question of sin? Let's assume there are enough. There are not many. It is not a particular subject people want to think about. But it's quite all right as a question. But I think that even if they don't think about it I'm very sorry for them...

To what extent are you really concerned with this? Why does it have any particular appeal? Why talk about sin? Do you think you are sinful? Or is it theoretical?

Question

No, It's not theoretical.

Mr. Nyland

Do you think you are?

Question

At times?

Mr. Nyland

Do you think you have committed a sin?

Question

Yes -

Mr. Nyland

Are you religiously brought up?

Question

Ah.....

Mr. Nyland

I mean influenced by a religion, not belong to any church!

Question

Yes.

Mr. Nyland

And there is a certain form of morality you were taught as a child?

Question

Yes.

Mr. Nyland

And now you are in conflict not knowing what the rules were, if they still apply to you? In that sense?

Question

I'm not sure if that's...

Mr. Nyland

The question is, you have to be very clear where this idea of sin comes from - because it may come in because you are associating with people who told you that certain things were sinful. And maybe they were right for themselves but for you, you have to find out if they apply to you and your life. And that depends then to what extent your Conscience is developed so that you will allow for sin to exist and then criticize yourself or feel sorry about certain activities or even thoughts or feelings that you might have which are then sinful.

Now you have to become clear what you really understand as sin...

**S**in against what? Or sin because of what? Sin against a law... Sin against certain rules which are promulgated by a Higher form of Being... Sin in the Face or Light of God... Or sin regarding that what may be Christ, who has definitely said certain things about sin... Or any other kind of a religion where man has a possibility of being subject to evil or to good, Or to that what he considers in him is Life, valuable or not valuable, superficial or not superficial. And all these kind of things you have to consider a little bit first before you come to the conclusion that you have sinned...

Now one can have in general this feeling about being a sinful creature and that one can say simply by the fact of being born on earth, I was born in sin... And many times it is used in that sense, that one simply says because of the conditions in which I find myself and my impossibility to pursue any kind of a rule that has been laid down I should behave like a Christian, like the Ten Commandments - and then I don't follow them, then I become a **sinful** person. But we also say sin regarding one's Self in case you consider that a capacity you ~~z~~ believe in and has been given to you as a talent that you now ought to develop because it is there and somehow or other you find yourself with it even without ~~defining~~ defining where it comes from, so that at least it was given to you as a possibility to do something with or that was within you a potentiality for which you became responsible in order to actual

in order to actualize that kind of potential. Now if one doesn't do this and the strength of one's Conscience is sufficient so that the acceptance of that what is a talent for you or ability or a trait of character or a certain ability for doing certain things that are of a higher value or that even could make you a better man in the eyes of the world ... that when you are not fulfilling that kind of - let's call it for a moment - a task which has been laid on you, then you will consider yourself sinful, even if at a certain time you can explain very well that you couldn't do it. So you must make a distinction between that what you are responsible for and what may appear to you and to some other people as a sinful attitude or sinful thought. But maybe you don't have the responsibility for it - and that on the other hand, that what you actually consider sinful yourself is at a certain time possible not to be sinful or not to commit the sin and that you had at such time a choice.

Now I think this particular question, to what extent do you have a choice not to be sinful becomes very important. But whatever you now consider as done and that you can later days looking at it you would consider sinful, was it actually at the time when you committed it a possibility of avoiding it and did you definitely decide that you were going to do this sinful act or thought or whatever it was and that you had that kind of a choice of not doing it. You see the responsibility is not so easily fixed, because to what extent when I'm educated and when I'm influenced by all kind of well meaning people and I find myself with a certain set of notions about how I should be and about how the rest of the world should be and that I, in considering that what are my laws under which I happen to live and what even has been created for me to which I am for the present time subject, to what extent can I call myself responsible for them. Because what is it that has actually formed me and brought me to a certain state in which I might consider even the question of sin, and I really don't have enough data about it because what is sinful for me may not be sinful for someone else. And then it is something that becomes so personal for myself that there must be a very definite reason why I am this way and someone else is different. And if I now can say that it is because I am what I am, then the question is a little bit unfair that I am sinful and someone else is not. And if the other person was educated in a different way and did not consider sin like you do, then you ask the question how does it happen that such a person is not sinful ... You see, this I call injustice because if I were brought up in such a way along with a lot of other people, and all of us felt sinful, then I could understand that maybe it was the atmosphere that created it or a certain condition of earth. But what is sin for me is not for someone else, and it becomes a little bit the kind of life I've led, the culture I was brought up in, civilization that had it's effect on me, the place where I happen to be born, the kind of father and mother I used to have, and whatever other influences have had an effect on me, and I now come to the conclusion that I as a human being am sinful...

That is the one side of it. The other is - How do I consider sin for myself to be sinful... Again I say, against what... What is it

that I should have done that I didn't do... and for what reason... What is there if it is sine that will mete out a certain punishment to me - and if I believe (if you move your head a little bit because I can not see...) if you believe that there is something that is going to judge you, and then naturally the question of sin becomes very important...

The question of sin from the standpoint of Gurdjieff doesn't really exist. There are certain conditions which are not agreeable, certain conditions that are harmful for the possible growth of a man, certain conditions for which he is not responsible until he himself starts to work. And before that he is a child of circumstances - and to the extent that he is willing to take the responsibility on his shoulders at the time he starts to grow up and become mature, to that extent he believes he has that responsibility. He hopes also at the same time he will have the strength to meet the responsibility in the proper way. And when he tries to live then in accordance with whatever he considers the rules, a certain ordinary rule of morality in accordance with subjective elements, that then when he tries to live in accordance with that and he doesn't do what is supposed to be done and he considers himself sinful for certain influences for which he was absolutely not responsible...

You've got to consider that really from the standpoint is it really truth, truth for you that you are sinful. You may be ignorant, you maybe to a certain extent dumb, it may be that you don't have all the facts, it may be that you were influenced, that (you) are very impressionable, that maybe that certain things got hold of you in some way or other that you can not place and are still there, and now you put them together under one name and call it sinful as a form of behavior... But I would question very much if there was anything really sinful in you at the present time that you consider sin when you start to think about it.

From the standpoint of Gurdjieff, there is only one sin, and of course it is sin against the Holy Ghost. But for that, one has to know what is the Holy Ghost in a person. If I say there is a certain force which attracts and I say it can be personified by the form of God or a higher level of being or some kind of a creature of something that exists above me, or that is at least a superior knowledge, wisdom, and all that is powerful for me even to call me to task and tell me I will be put in hell if I don't live in accordance with certain rules which he has made... Whatever it may be that I have as a concept as his Endlessness and that I forgot for the time being that he may be an All-Loving-Father and can forgive me that perhaps as I find myself, and then sin against that whatever the concept is of this higher form of life, he still has to admit that I, being innocent, do not know what is sinful for me. But when I start to know, when I find out what is the reality for me and in what direction I have to go, then I have a choice - to take the responsibility on my shoulders and to try and live in accordance with it or to refuse it. If on the other hand I am attracted by that what we might call force lower than me and causes me to die ultimately - in which you might say I personify it as the kind of thoughts that belong to the devil, temptations and all the rest of it - and I feel that at times there is a certain

law, gravitationally speaking, that I am attracted to the earth and that psychologically I don't do anything about it and I go down and further down and then I find myself also under that same kind of influence. And what is there in me that can counter act it when I live on earth where all these things apparently naturally happen to be...

Now the question again is what is there and at what point does it start that I assume responsibility for which I actually become responsible - not responsibility that is so-called laid on me because I grew up a little bit and my father and mother die and I have to take care of things and make money - but that what is for my own Conscience something that I believe in and that I feel with my Conscience I have to fulfill. I said a little while ago about certain talents, about certain ... keeping certain things in the way they are already, keeping responsibility my health of the body, not to do any stupid foolish things and to do whatever I can in accordance with whatever knowledge I have or to whatever extent I have intuition or to what extent I have innocence... But the question again when I now start to live in the real sense and take the responsibility for that what will come, then I take - simply accept - what is my life up to the present and will satisfy as much as I possibly can, to the extent that I can, pay for it... Thus you might say if I don't do it, a certain sin and that recognition of that what is now due to Mother Nature since I happen to be a human being on earth, now assumes a different kind of character because I do know that with all the advantages I have of being born on earth, that now together with that, I can use whatever there is for the purpose of further growth. And therefore, if I accept that as something I now wish to use I become responsible for the maintenance of it. Ultimately I'll have to pay for it... The question of payment - that is the question if one considers one's self as a person who wants to grow out of the conditions which he now finds himself which to some extent cause him to feel sinful, that now he wishes to become free from it. And therefore, if there is that kind of a sin which holds me back, I want to be free of that feeling of sin or guilt. And now it is a question how much do I have to pay in order to equalize that whatever I consider my own guilt. My own guilt starts at the time I really wake up to the fact I really exist, not before. Before that I simply assume that things have gone on the way they are and usually unconsciously and mechanically, and I now find myself in the way I am, unconscious. I become when I am conscious responsible for that what I then on do.

Now what I will do depends on how much I know, and to what extent I feel there is a responsibility for further development of my Self. So leaving alone that what I am now as an ordinary human being on earth, my sin will start when I start to develop in a certain direction in which I know is right for me and which I should do if I understand the rules of the game belonging to Great Nature and not to nature itself. That then if I don't do that, then I am sinful. To the question of the Holy Ghost that comes in, is that what I actually should do and I don't do because I have lost interest, because I don't want to exert myself, I don't want to do actually although I may say that I want to and

I don't do it, upon my heart there is something that is very clear about my responsibility for doing it or not doing it. And the sinfulness will now start with that what I know and I must do. And what is within my means and I don't do it, I sin against that what is Holy Ghost for me. Holy Ghost for me is that attitude which I take in regard to that what is attracting me to above and that what attracts me to below. As a human being on earth I have at certain times a choice to go in one direction or another, at least I'm confronted with the possibility of that choice. If I'm unconscious I can not do very much about it because I remain part of earth, I will have to follow the law, But if I have a little glimpse of what it might be to become conscious then there is for me the possibility of going in that direction provided I have enough energy and wish for that kind of purpose. If I know this and I am in between these two forces, that what I now start to manifest is for me the Holy Ghost, that is that what for me is now the possibility of extracting myself from that what affects me, left or right, and that I continue in the direction which I have set out to go which is towards freedom. I sin when I am on the Cross, when I know that that what is my cross I have to make, when I assume that what is right of left is just one bar and I find myself in the central point and where the long side of the cross which really makes the cross is not as yet sufficiently developed but can only be developed by me working, and when I now set out in the direction perpendicular to that line which you might say connects east and west or which connects high and low I set out towards the possibility of spiritual development for myself. I call that my Heaven and I call it my God towards which I wish to go, and my cross of life simply means I accept the conditions as they are and regardless of whichever way they are, pulling me one way or the other, I set out a certain course which is perpendicular, that is, leaving that where I am-going up. I call it simply north, if east and west are the other two directions, I make then out of my life a cross of my life which will finally become salvation. That what I now call sinning against the Holy Ghost is to stand on the line and staying there, and not wishing to walk and although I know in what direction I should go, that I don't make any attempts. For me this line being the Holy Ghost means when I don't follow that line, I sin against it. You see, this is the only sin that will never be forgiven... All other sins can be mediated, can be understood, can be classified, can be because of certain activities of other people, effaced, can be even forgiven by God when I can explain that it was really not my fault, and He will understand what is my Conscience. But when I know my Conscience has started to work and function and I don't fulfill then that what is in this Conscience as something that demands me - that really is to what extent I am committed to that - then He can not forgive that kind of an attitude. Then He will cast me in accordance with the ordinary Christian parlance in the outer darkness. What actually will happen is that I representing a human being and having the potential of spiritual development, of that what is me and will remain after the physical body dies and may have been the beginning of a possible emotional body within one's Self, that I have not done anything to try to develop it; I will be cast in the outer darkness with that what I have as that, you might say what is still potential spiritually. I will then in that outer darkness

have the obligation to fulfill that what is an obligation on me, which I had in this life on earth, which I did not do and nevertheless will still be in front of me. Unless I solve it, I will remain forever and forever that kind of spirit, low by the ground and suffering because in me is the knowledge what I should have done and I have not done it...

You understand now what I mean... Don't feel too sinful... It is far better to say - never mind who told me what is sinful, who told me I'm a sinner... Leave it to St. Paul to decide for himself if he was the worst one, not you, & until you know there is something you have done that was really wrong in a real Objective Morality sense... For that you become responsible. Objective Morality is the rule for a Responsible, Conscious person, subjective morality dies when you die physically...

### Question

What would be the reason for a person reading Gurdjieff and never (becoming) acquainted with groups; what could be the possibilities of developing awareness within himself alone without any help?

### Mr. Nyland

I think the possibilities exist, but they are very, very rare. I think you have to look at human beings from an overall standpoint, as a totality of mankind which represents a total body. Each person as a personality is simply a cell of the totality of such a body... We call it organic life and we simply narrow down a little bit when we consider human beings as a unit which make up this so-called organic kingdom. In general or course life is also represented in lower forms of animals and plants for the consideration of this organic life on earth which has a definite meaning and is much more than just supporting cells of those creatures with one and two centers. But many being a three centered being has for himself a potentiality and possibility of actually starting to understand the reason of why he is on earth. Now it may happen that certain people are only in the totality of a body of organic kingdom nothing else but supporting cells. And exactly the same way the the ordinary physical body is made of up of a tremendous number of ordinary cells, all of them together forming a body, in which body there are definite organs which are representaitves for his personality. Not every cell in the human body is an organ or belongs to an organ or has the capacity. So I have probaby a relationship of about 90% of my cells which don't have any more meaning than only to support the other 10% which give the character to myself. If the organic kingdom is made up of a similar kind of a principle, then there are many people who do nothing else but support life on earth. And I don't think that it is necessary for them really to become Conscious although they may at any time, and if you might say they happen to be fortunate they start to realize what they are there for and then start to question their existence the way it is they may not be satisfied by remaining a supporting cell. It depends a little bit on the conditions they have grown up in, the suffering they have gone through, pershaps the color of their skin. I mean by that, when it is a heard of sheep, there are black sheep among them. When a person in ordinary life has a black - I call it skin - a

black appearance, that what singles him out from the rest, that makes him a little unusual that he is not easily classified, that he is not just like everybody else as the Jones' are. But he has certain characteristics which sticks out and which perhaps is judged by others and which others do not like. But if he for himself has an idea that there is something else available for him even if it is not for someone else, that person starts to operate as if he is a cell supporting the totality of all things on earth, but that in reality he as a cell would like to become an eye cell or go to the brain or would like to go to one's heart and start functioning in a certain way which is now different from ordinary supporting cells. It is quite possible that such cells as human beings start to turn around in where they are and try to look towards where they wish to go as a direction, and you can imagine a little elbow cell wanting to become a brain cell and turning around in the place where they are, pointing towards the brain and hoping that some way or other sometimes accidentally, sometimes because of their own desire, that gradually they will immigrate towards the brain cell. And maybe finally they land there. There is no rule for that; one must not consider it too much but only for oneself to consider what am I - am I satisfied by remaining unconscious or do I believe there is in man the possibility of becoming Conscious. And if I do believe that and I'm not satisfied by staying in the elbow and the organic kingdom as a body then I will move towards the place where I feel it is my real right to be and where I then can function in a different kind of a way. I think for each person there is this possibility. How he will find it sometimes his eyes will remain closed. To what extent such a person appearing with life on earth will afterwards have the possibility of actually then seeing and then having the courage of moving or going somewhere else, to what extent a person at the present time can be Conscious of his Karma in this life, to what extent is it necessary as all forms as human beings, actually to develop and finally reach a state of total peace or that what you might say could be ultimately connected with that what is the totality of the Universe or his Endlessness or Infinity... that's an entirely different question.

It is quite possible one can say - Why was the world created, why is the Universe there, why isn't there enough uniformity between all of it... And even if it is kept in balance, why should there be any particular possibility of growth... Because even if I assume that something was started in the creation of the world, I find myself at the present time in a certain form - let's call it gestation hoping to reach something that either belongs to the earth as it is, or it belongs to me as a human being - and that for some strange kind of reason, I start to think about the possibility of growing. So to what extent now this takes place in a man, to that extent he is affected by conditions, realizing where he is and what he really should wish to become.

Now this can come accidentally to some people because of conditions under which they happen to live and sometimes even if they are exposed to such possibilities without having ears to hear it and without having eyes to see it... So it is quite possible

people will pass by and being color blind can not see the light. No one knows really what a person is constituted the way he is and to what extent mankind on earth is made up of a variety of different people being born at different places and different times under different Constellations or different points of the Zodiac or whatever it is that makes a person different from someone else. But for each person the problem always comes: Do I at the present time consider my place satisfactory or not or do I find myself with questions I would like to solve? You see that's as far as one can go... You can say it is too bad that so and so doesn't want to become Conscious; it need not effect you if you wish to. Now the question of becoming Conscious, the question of the possibility of an elbow cell actually moving to the brain, let me say, is also dependent on many conditions in which the elbow cell finds himself. For instance, he may be already old before he discovers that kind of a wisdom; at such a time he can not move so fast anymore and a great deal of the things are crystalized in him and he may find if he has to dissolve it he cannot find the proper solvent for it and maybe it is so tremendously ingrained it is utterly impossible to divorce himself from it. If he is too young he may start out with a great deal of youthful enthusiasm, and not knowing actually what he is going to encounter, after some time his energy will run out. Of all those people who are in-between more or less and for those people who then the possibility exists, also their conditions are different. For instance, they may already early in life have bound themselves and become responsible for a family. Maybe they have a father and mother they have to support, maybe they were a little bit mentally aberrated, disturbed, maybe they were not able to do certain things with their body and they happened to grow up in a certain way, maybe they live in conditions that are very difficult for them to overcome, and whatever it is they have been educated with that at a certain time they might find that although they have the desire that it is utterly impossible.

If you say I want to go to my brain but I need ten dollars for it and I only have one in my pocket and I cannot do anything else but make a dollar a day, then I have to live on a dollar and I never will save. On the other hand, if I am really interested in getting to my brain and I'm still at the elbow, I would save all pennies and maybe I would go without lunch for many months in order to have a little money, like people do now when they want to go to Europe... It all depends on what the person is and what he is essentially and what he finds himself to be and to what extent he has strength and perhaps you might say is pre-ordained. You see you cannot help thinking about it. Why are people different... Why do some people really want to bother about trying to become free or that they are interested in a form of Consciousness... Why is it that people even want to work on themselves when it is so difficult... What are the different motivations that a person has every once in a while, hoping for something he would like to reach and having to overcome many difficulties. Is it because he in his life was born at a certain time or is it because his life - as it is now represented in a human being - already existed before he was

and what is the question not of his father and mother but what is the question - it is sometimes called the Totality of All Souls, selecting that what is now a vehicle in the form of a human being in order to have by means of this human form a possibility of cleansing themselves... I do not know how much you know about those kind of things and what you have read... ideas which at the present time are coming more and more to the foreground, including higher sensory perceptions and all the extra sensory and all there is of the possibility of becoming a sensitive... But it is a very different things that belongs to psychic research, and more and more we start to realize this life on earth may not be at all the kind of life that is the only one.

From the standpoint of Gurdjieff there is, of course, no question about it either, only the terminology they use is a little different. And when one says, yes, (when) you die you go to heaven, it certainly is an assumption that there is a heaven and I continue to exist... And how to do it and whatever it is. And whenever I say, there is already a soul and I have to step into it when I die or I don't have a soul and I have to make one, or that what is now already that what is a result of what ever a past life now existing which is subject to certain laws which are called Karmatic and that I have to work in such a way that I understand them and undo them so I can finally free myself... All kind of philosophic ideas can come in... And some are satisfactory, some are not, and some belong to a person and some don't. And if one tries to find the philosophy of one's life ~~and what finally will satisfy you~~ you try to keep on reading and thinking about it and see what fits and what finally will actually satisfy you. You see, when it is a question for oneself why is it that one is interested in it. You really do not consider so much why other people are not interested, you really don't care if it a vital question for yourself. It becomes naturally something you wish to share, and also you consider why it is that my father and mother never told me about possibility for Objectivity... Simply because they didn't know it and they were at that time as good persons as they could be... And they didn't happen to live at the present time when we have all kinds of gadgets like recorders, so that nobody could hear anymore what they have said and they had to be done by memory and the memory was every once in a while faulty... You see all these kinds of things where we now at the present time live in certain conditions, have a meaning for us at the present time, and therefore what happened a hundred years ago and what happened to occur in the mind of Rousseau or any of those people who lived at that time no one can really judge about it... And if I say Yes, such and such a person like Beethoven must have been Objective because he wrote that kind of a music... From my standpoint it may be and it may not be and nobody will ever tell because Beethoven never wrote about it either... And so it is all guess work... To some extent it seems the most logical explanation to all the kinds of things I have to consider historically or whatever happens at the present time and this simply means I become for myself a thinking person trying to think, collect data about myself, about others and I try to ponder about it and weigh them and see what the value is for them as well as

for me. To what extent can I take over whatever they considered important and what is important for me. And the problem ultimately is that I have to consider myself as the most important person in this life... And if I wish to develop, I have to find a way by which I can develop without affecting someone else so that I don't take anything away from someone and could be considered selfish. But I have to be self-centered. And I have to consider myself the closest person I ever will know and the only person I ever will possibly know that I will have the reality that I AM, which I never have with anyone else, even if they are my best friends... So you see these problems are a little different from Why doesn't it happen that so and so does this or that - nobody knows that... And one can say I surround a person with a possibility that they will start to think that way and I hope then they can, in my opinion - would see the light or that they could become interested in the ideas I'm interested in, because I would like to share it with them. And maybe I consider them and maybe I consider myself... sometimes I would say it would be nice to have a comrade with whom I can talk, with whom I can exchange, with whom I can work together, with whom I can actually share part of my life... But when it doesn't happen, it doesn't happen - friendships are not made that way... they happen to be... And to what extent there is that law of chance and I happen to be there at the place where this law operates, and someone right next to me is not. In that same kind of a condition when Luther walked with his friend in the rainstorm and there was thunder and the friend got killed and he didn't, he asked why he was not killed and why his friend was killed... These are forces that are far superior to what we know about here on earth and simply because we don't know we assume that either they exist and we protect ourselves against them or we simply say they don't exist anyhow because I can never find out what they are... And it belongs to that kind of a realm... What happens in the totality of the world to the extent that I'm interested, I will try to find out and I will surely run up against the wall as long as I am still on this earth and the way I now have to view the conditions of different people who are equal to me and with whom I am on the same kind of a level, that what I now consider knowledge of them is of course limited to the circle I can see and my vision is not very great... You might say it is one of the best arguments for a person to try and become Conscious, because if he could become Conscious he would be free from the world and you might say metaphysically he is lifted away from this world and then could have an Objective viewpoint regarding that what is now taking place on earth... And if one could imagine like Beelzebub looking at earth from the planet Mars that if there were a possibility for me to develop in such a way that I could actually leave this earth and look at the earth from whatever it is, then naturally I would consider the lives of different people in entirely different - from a different framework and I would see them then more and more as units performing certain tasks... I would understand much more about what they need or where they are bound because I am free... For if I really want the answers to these kind of questions I have to get away from earth, I have to develop a Consciousness that really has insight. I would have then in that sense much more universal wisdom...

You see it is still a question to what extent a man as he lives on earth can develop this kind of Consciousness by developing that what is now subjective. You see in many times scientists will want to believe that if one just considers and continues to make better and better computers that after a little while the mind will give us the solution to the riddle of the Universe or the riddle of Life. Gurdjieff does not believe that. Naturally he would believe in the possibility of a development of a mind or a heart in anyone and different directions of the three centers, but what is really the purpose of man in development is to acquire something that is not of this earth and for that reason he has to acquire certain things not of this earth to be put into him in some way or other, or to become apparent in him, and for which then his present life could become the Soul in which this form of Consciousness can grow... And that is really what we mean by the idea of the concept of Objectivity... Objectivity becomes for a man that kind of a new substance which is not of this earth and which will enable him when he leaves this earth to go to the next level, which is the level of Objectivity from our standpoint, is Objective from that standpoint where Objectivity in everything that is subjective almost you might say becomes one and it is this kind of growth... that same way as there is space between the constellations and that what is space is really that what binds the different constellations together in the firmament... And that what is now layers of electrons of an atom of a nucleus and divided or going over from one layer to another by means of certain quanta, that is forms of energy as expressed in electricity, then that kind of a principle must apply in exactly the same way to the growth of man, and unless that is introduced, man will never reach a higher level which he can call Objective as long as he keeps on swimming in a sea of subjectivity, even if it is very pure... But why does a man want to think about it and why is a man really interested - and that will always remain a question... I think the answer can be a pragmatic one... I simply say - But I don't care that I am interested... and then one goes from there... Yah?

#### Question

I participate regularly in Quaker Silent Worship. I wonder if you could tell me if a person could use Corporate Silence?

#### Mr. Nyland

I think it is very good. I think at the time of silence one tries to exclude ordinary affairs of life and many times the manifestations. And one has to behave in silence and be quiet, not disturb someone, and then the atmosphere of a person is withdrawn within himself and he need not affect someone else... The difficulty is always when one is silent, what will one do with one's thoughts... The question of wherever the thoughts may be even if the feeling is correct - the thoughts have a habit of running around a little bit too much...

Silence can be very useful when a person who is entering into that realm of silence and also the others, simply will try for

themselves to lower the level of their thoughts to the lowest possible level so that there is no interference within themselves and no possibility of going out of them affecting someone else next to me... If one can sit in silence and close the eyes and do not have the vision of someone else, then all kind of associations will be reduced to a minimum. In any event it will be reduced... Many times whatever I see, whatever I smell, whatever I hear, whatever I sometimes know to exist next to me or people in a group, when I start with the idea that in this silence I want to reach something for myself like peace that very often the ordinary thoughts will come in and enter without my knowledge, without being able to stop them, and that what has been stored away in my mind will come out at the time when I am a little less active with my mind... If I don't continue to take in certain impressions by means of my eyes or ears, when you might say I start to stare or I try to look within myself I become very quiet, the mind also comes to a certain point of rest; at that time when there is rest and there is still thoughts, they will start to walk around a little bit, they become disturbing, If on the other hand I could have my mind and my feeling concentrated on things I would like to consider, God or Deity, that I become then, expressed in a posture or expressed in the kind of thoughts I wish to entertain, religiously considering that what I am as man, and sometimes I even come to the conclusion that maybe I'm a sinner but I do know that God is there and I am this child and because of that there is a possibility of me in this kind of a silent prayer to make the contact with that what is higher than I am.

Also that is very lonely and beautiful but it leads also to an end... because there is a point in which I cannot do any more than just have that thought as deep as it can be and that feeling as honest as it can be and when it has been reached, then I am at the end of them and I keep on repeating the same thing. And I become really subject to the possibility of an ordinary unconscious state of feeling or thinking. And it is something I believe can not be avoided. Aside from the fact at times when I want to be silent and when I want to then show a posture the way I am and my body has to relax as much as I can, after some time it gets a little bit too difficult to sit quiet all the time... I do not know how long such silent periods should last, but I do know if they last for an hour, one has a very hard time to remain silent, to be sufficiently concentrated in the thoughts on one thing of that what is really Holy or Sacred... Now one can say that I want to meditate and I want to concentrate on one particular thing of myself sometimes, contemplation of one's navel for instance or all kind of yogi excercises, different things that I once in a while put myself through in order to test myself... Also that has limitations because many times I don't quiet my mind enough not to interfere with it... It is not that it is impossible, it is very difficult to do. And if one is honest one knows one is disturbed. And sometimes one says It's not me and it's not God, it is really the Devil... He whispers in my ear and that is only an excuse because it is only describing the state in which I am as a human

being living on earth I'm affected by all the influences of earth as well as that what might come from Heaven. How to change it, how to be different... It depends entirely on the state in which the body is feeling and one's mind... And if one can proceed that what I wish to do in silence and to be quiet with a certain exercise of relaxation and what I always call draining, that is to reduce the activities of the body to its utter minimum - just the existence of a body and no more than just existing with a little blood circulating around, that my feelings are purged and that my head has no thoughts that are extraneous and really don't belong, and only functioning certain cells in my mind which happen to be there partly because of breathing and partly because of the blood being received or perhaps some sense impression which I've gotten - if I could make out of myself as a human being practically nothing else but a lump of flesh happening to sit, then you might say that what is then me as my essential value, with which I believe, with which I also feel, with which I also hope and which gives me a certain form, perhaps partly Consciousness and partly a Conscience, that in that way that what I am as a human being, could be devoted to the possibility of a real kind of a life that I wish for and which I don't have on earth. Then one establishes through means of one's emotions a relationship with that what is higher and that can hold one even if I sit on earth, and I try to communicate with that what is really of importance to me and you might say even that I wish to go towards that if I possible could as soon as I can or as soon as I paid my debts to earth or as soon as I will die... Such a thing will give one during such a period hope and it also will create around one a certain different kind of an atmosphere of that what is the result of one's life in its purest form and to some extent freed from that what is the form and it is then really what is essentially a person that enters into the atmosphere of oneself not only the periphery. When that happens and it happens with others, they meet on a different ground, they don't meet on the old atmosphere of their manifestations but they meet on the possibility of a level of the expression of emotions, then that contact that is established for that kind of a silence is of a much higher level...

The principle is correct... But many times it is not followed up and usually because it is not understood. The relationship between men... men and women or man as man, woman as woman or mankind is always threefold... We of course know very well the physical one. Emotionally, we do know a little bit about it, that it ought to exist but we don't know the language, And intellectually we know a certain language which it constantly ends up in arguments... But nevertheless between the three levels, if man actually becomes a man and there is a possibility of exchange, that even in that what is intellectual remains argumentative but the admission that one understands whatever the other person is thinking can give a certain form of unity because one can understand why a person thinks the way he does, it's not necessary to agree.. As far as the body is concerned it is a period of adjustment and it can be made. As far as feeling is concerned ... the feeling is concerned, the value of feeling and emotion has to be absolute, there has to be no

questions. Nothing what so ever for communication of feeling or an emotional state in which that what can unite with the other has to be 100%, but if the three levels can actually meet in that sense there is a tremendous happiness for each person because that what is now three has become the Greater Three as combined out of two each on each level, and then the Greater Three can become one ultimately and as a oneness each person finds his greatest happiness as an entity...

### Question

Can you say something about trying to notice yourself and how to really make observations?

### Mr. Nyland

When one notices oneself, very often it is your ordinary mind that remembers. When you are a little bit more awake and that is in the ordinary sense of the words I use the word awake, that is when one is alive, a little bit more alert, a little bit up to a point where actually, where life takes over you might say, one becomes a little bit more interested in what one is... At such a time one collects data about one's self which then as memory I can recall. The difficulty is that when I collect them in that kind of a state they are usually based on what has happened and then when as memory I try to bring it back, it always is subject to some form - that what I remember, that what I at the moment register a little later than when it has happened; and also that what I hope from the future as an anticipation, and as a result these kind of facts although they are useful in ordinary life cannot always help me build something that is permanent or reliable... It is one of the main reasons one wishes to become conscious is to find certain facts that will always be so, that were always that way even if I didn't know it, but since I know them now that I know that they will be always that way ten or twenty or thirty years from now... What I wish for building for myself if I want to grow is that what is formulation solid as a rock and not subject to any kind of disturbance. It can withstand the wind and sand and so forth, it doesn't wash away when it is rock, it will be there. Rock of Ages in my life is simply the establishment of something that for me has permanency and always is reliable, always there and I can count on it... So for that reason I would like to build this kind of solidarity within my self as certain facts are indisputable and always remain that way and in order now to distinguish them from the ordinary facts that I have of my life I call the last one subjective in my ordinary sense and using my so-called unconscious brain for it and the other I call facts which I have reached in an Objective sense by trying to establish an Objective Faculty in me in the sense of Work on one's Self.

The difference then is a different kind of fact which I now have available... One based on my memory and dependant on subjectivity, the other based on a recollection and a recording at the time when they do happen and when it is instantaneous and simultaneous, present and so forth, what ever is meant by these terms, that I now consider them more absolute and more truthful and if I wish

to build that what ought to become permanent or at least should be more permanent and not subject to the rules of earth and destruction, when I need something in me that also the quality of that kind of permanency for life on a spiritual basis or even life here after, this is the motivation why I want to Work to collect facts about my Self; this now I call for myself a form of Self-Remembering, and the Self now I mean that what I am in reality... that is that what is Self with a capital "S"... that is what I am essentially, what I used to be when I was very young and born and not spoiled and uninhibited, that I gradually became covered up with educational facilities or educational facts of educational you might say costume, that what I put on as coat after coat in order to protect this so-called Self, gradually that what I now live in is only the outside world and my outside skin but what I am as essence and what I really Am as life essential. Essence is exactly the same as what I used to be when I was born... this I call my Self... my real Self in that form of life of me which for me is a permanent existence of life. And what I call not permanent is simply the form into which this life happens to be poured. So when I now say "I wish to Remember my Self" it depends now what I mean by this Self... if it is the reality of that what I am essentially, that is really my life as it is and I hope always will be... Now I wish to remember it, that is I wish to bring to the foreground that what really "was" so that now becomes "is" for me. And when it exists that I am again reminded that I myself ought to have something similar to that Self as life... so it helps me then to try to create because of the existence of this Self with an S, a capital S, something that is similar in principal, and this I call and "I" because it is of the same kind of a quality and it is an "I" that does not belong to the subjective world, it is not of this earth and I believe in bringing these two together that they will be strong enough to affect my condition as I am on earth, or that what I am now as ordinary unconscious state ultimately could be understood from the standpoint of Objectivity and that gradually this what I now call personality of myself under the influence of an Objective influence would be changed into what would then be called an Individuality... You see it is the reason why I start with the consideration of the Self and I wish to Remember it; that is I will bring it up from the past up to the present, But then when I now consider it as if existing now, this encourages me to wish to Work in the Creation of an "I" of a similar kind of a quality.... You understand... It is a motivation for Work.

#### Question

About suffering (....)? They're not really there...

#### Mr. Nyland

Maybe not, maybe not, but they may be very real... Even an hallucination can be very real for one.

#### Question

Oh yeah, it's very real... that's the problem of suffering, it's very real. But, uh, he said something about not suffering?

Mr. Nyland

Who says it?

Question

Ouspensky.

Mr. Nyland

Oh, Ouspensky....

Question

I can't talk about anything else except what I read in the book!

Mr. Nyland

That's good!

Question

Also, Ouspensky... something to the effect of not to express negative emotions even in the very beginning and what I don't understand is... if something suppresses growth like not expressing negative emotions...

Mr. Nyland

Were you here last time when towards the end of the meeting someone said "What about Man and Woman?" then I said, "Oh, that will take a whole long time again and we are at the end of the tape..." Now we are exactly the same because if you wish to talk about suffering and negative emotions, it's really a tremendous subject if one wants to give it good value... It is very difficult to say this - and also when one quotes Ouspensky who of course has certain ideas of his own and as you know I don't agree with him because they are not reasonable.

For instance if I say I want not to express negative emotions and let the negative emotion be a certain form of suffering which becomes expressed in a form of my physical behavior; at such a time there is energy as represented by the emotion and I am in a state - usually it will explode or it will take on form in some way or other to express that what I really feel and am serious about... I want to hit so and so or this and that or I walk up and down or become nervous or whatever it may be, this is a form of energy that is in my body. Now when I do not express it I do not kill the energy but my body will contain it and I will have to find some kind of an outlet... If I now don't find the outlet, what happens with me... after quite some time the energy will be dispersed and during that time of course I suffer... but I hope that in the mean time there is no damage to my self. The energy is not so easily carried away by the body and it's constant thought will feed my feeling so that I will retain it and I want to continue with it even if I can't express it; I still will have it. The result very often will be another psychological ill or somekind of reaction which then I become subject to because energy has to be expressed... Many times it is quite idiotic not to express it. I think it is far better to let it go out and let it flow. And if it happens to be in the presence of someone else and it is not right, go away and do it somewhere else, out in the woods until you calm down. But of course the right way of doing it is to Wake Up... because if I am Awake

there is a little door that is opened through which this energy can flow.... and actually do some good... and it can then simply form what we call an emotional body for one's Self. Now it's extremely difficult to Wake-Up when I'm angry and I much rather prefer that what I am and letting it go or so-call suppress it - there's very little for the Wish to Wake Up... So what do I do... When I have negative emotions that totality of my body has energy that can be used almost for anykind of a purpose. If I Wake Up it will be used for a higher purpose, to develop something that is much more value; if I'm not Conscious, I will go out and do kind of activities with my body to use up the energy and that very often will help me. Also, when I am affected by negative so-called emotions, when I have a chance to say it over and over and over again, I will use of the energy as long as that what I'm saying is not affecting someone else and say "get out of my sight, because you become a bore..." But if I can go somewhere else and actually say it on the top of my lungs very soon all the energy will be used up... And it is also possible in that kind of a state I could actually be Awake to my Self...

Now if Ouspensky would explain it in that way, I would not have any quarrel about the question of negative emotions, but he doesn't. Most times people are foolish to say simply say: "Now it is good I have a poker face so I don't express it what kind of hand I've got..." and it is not right... and it causes tremendous amount of trouble and it doesn't help a person because he is still emotionally involved even if he doesn't express it. Emotions are very easily expressed by means of the body... and therefore the body can be a means of reaching the emotions. When the body is now active in something it uses up the energy that otherwise would go to an expression of an emotion. If together with the activity of the body, the mind can become engaged in it, and this is what I said a little while ago, the mind actually becomes interested. And if the mind could at such a time become a little Objective to that new activity of the body, I would establish a balance in myself in which the ordinary negativity would simply be used up quite easily. I explained that a little while ago.... You understand it? Good... Ouspensky is not entirely clear and I'm sometimes very sorry about it... Yes, exactly, and it cannot be helped.. and.. you can not expect ouspensky to know everything...

So now, that's the end, the bitter end, what will you do... and what will you remember and will you now have the coming week.. And what is there now you might say deposited - as if it is material - that you put in a bank, your spiritual bank, psychological bank... You have now something to your credit if it is there, You can not use too much of it because there has to be a balance that remains in the bank and the rules are quite strict because if you spend already too much you may overdraw your account. There always has to be something left in one's Self with which you go home and which you will never touch, which remains your own, your private life... about which you are not talking... You consider it for yourself as your property and it remains private, it does not belong to anyone else but yourself. In addition to that, that

that what is the basis for your Self as you life you can extend credit on that what is you capital and this is the purpose of living. Whenever anyone receives certain things that you take this as capital and then issue credit against it up to ten times the amount your captial without running into trouble. If you know anything about economics these are the ordinary rules for it and they apply psychologically also to a person who has something and wants to inverst it. This investment is a credit with which he then starts to manifest based on the capital which he has received and which he has digested and which he now writes the checks in the form of mainifestations as behavior in his life. And when they are correct and the balance is in the bank you have a right to cash such checks and accept them as a form of payment for whatever you have manifested. But when the namifestation is more than your credit is worth... that check will bounce and it will be returned to you as unpaid... Psychologically if you understahd this and you understand how your life should really become, you really will see how important it is to invest it correctly... And you might say sure bonds which will enable you to loosen up the bondage of yourself towards freedom...

If anything of this kind of an idea or that what we have talked about as little subjects and discussed can now lodge in you and you will not forget it so easily and actually you will try to use it, maybe you come back next time and maybe then you can add a little bit more to your investment...

I hope you will become quite prosperous...

Good night everybody...